أصل السنة واعتقاد الدين

للإمامين أبي زرعة و أبي حاتم الرازيين

THE CREED OF THE RĀZIYAYN

"The Foundation of the Sunnah and the Creed of the Religion"
By the two great scholars, Abu Zur'ah Ar-Rāzī & Abū Hātim Ar-Rāzī
رَحِمَهُمَا اللَّهُ

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قَالَ الإِمَامُ أَبُو القَاسِمِ اللَّالَكَائِي فِي كِتَابِهِ شَرح أُصُول اِعْتِقَاد أَهل السُّنَّة وَالجَمَاعَة أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُظَفَّرِ الْمُقْرِئُ قَالَ حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ حَبَشٍ الْمُقْرِئُ قَالَ حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ الرَّحْمَنِ بْنُ أَبِي حَاتِمٍ قَالَ:

Imām Abū Al-Qāsim Hibatullāh Ibn Al-Hasan At-Ṭabarī Al-Lālikā'ī (d. 418AH, (رَحِمَهُ اللَّهُ)) stated in his work, *Sharh Usūl I'tiqād Ahl as-Sunnah wal-Jamā'ah* (1/197, no. 321):

Muhammad Ibn Mudhaffar Al-Muqri' informed us saying: Al-Husayn Ibn Muhammad Ibn Habash Al-Muqri' narrated to us saying:

Imām Abū Muhammad 'Abdur-Rahmān Ibn Abī Hātim (d. 327AH, رَحِمَهُ اللَّهُ) narrated to us saying:

سَأَلْتُ أَبِي وَأَبَا زُرْعَةَ عَنْ مَذَاهِبِ أَهْلِ السُّنَّةِ فِي أُصُولِ الدِّينِ وَمَا أَدْرَكَا عَلَيْهِ الْعُلَمَاءَ فِي جَمِيعِ الأَمْصَارِ وَمَا يَعْتَقِدَانِ مِنْ ذَلِكَ فَقَالا:

"I asked my father and Abū Zur'ah about the various *madh-habs* (doctrines) of *Ahlus-Sunnah* as it relates to the foundations of the religion, and what the two of them found the scholars to be upon in all of the various lands, and what the two of them took as their creed from what they acquired. So they answered:

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أَدْرَكْنَا الْعُلَمَاءَ فِي جَمِيعِ الأَمْصَارِ حِجَازًا وَعِرَاقًا وَشَامًا وَيَمَنًا فَكَانَ مِنْ مَذْهَبِهِمْ

We reached the scholars of all the various lands: The Hijāz, 'Irāq, Egypt, Shām and Yemen, so from their doctrine was:

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الإِيمَانُ قَوْلٌ وَعَمَلٌ يَزِيدُ وَيَنْقُصُ

1. Īmān is both speech and action – it increases and decreases.

وَالْقُرْآنُ كَلامُ اللَّهِ غَيْرُ مَخْلُوقٍ بِجَمِيعِ جِهَاتِهِ

2. The Qur'ān is the speech of Allāh, uncreated, from every aspect.

وَالْقَدَرُ خَيْرُهُ وَشَرُّهُ مِنَ اللَّهِ عَزَّ وَجَلَّ

3. The Pre-decree (*Qadr*), its good and evil is from Allāh (عَزَّوَجَلَّ).

وَخَيْرُ هَذِهِ الأُمَّةِ بَعْدَ نَبِيِّهَا عَلَيْهِ الصَّلاةُ وَالسَّلامُ أَبُو بَكْرٍ الصِّدِّيقُ ثُمَّ عُمَرُ بْنُ الْخَطَّابِ ثُمَّ عُثْمَانُ بْنُ عَفَّانَ ثُمَّ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُمْ وَهُمُ الْخُلَفَاءُ الرَّاشِدُونَ الْمَهْدِيُّونَ

4. The best of this *Ummah* after its Prophet (صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ) is Abū Bakr As-Siddeeq, then 'Umar Ibn Al-Khattāb, then 'Uthmān Ibn 'Affān, then 'Alī Ibn Abī Ṭālib (رَضِيَٱللَّهُعَنْهُمْ) – and they are the Rightly Guided Caliphs.

وَأَنَّ الْعَشَرَةَ الَّذِينَ سَمَّاهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَهِدَ لَهُمْ بِالْجَنَّةِ عَلَى مَا شَهِدَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَوْلُهُ الْحَقُّ

5. And [then] the ten whom Allāh's Messenger (صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ) named and bore witness that for them is Paradise – and his speech is the truth.

وَالتَّرَحُّمُ عَلَى جَمِيعِ أَصْحَابِ مُحَمَّدٍ وَالْكَفُّ عَمَّا شَجَرَ بَيْنَهُمْ

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6. And to invoke the Mercy of Allāh for all of the Companions of Muhammad (رَضِيَ اللَّهُ عَنْهُمْ) and to withhold from speaking about the disputes that may have occurred between them.

وَأَنَّ اللَّهَ عَزَّ وَجَلَّ عَلَى عَرْشِهِ بَائِنٌ مِنْ خَلْقِهِ كَمَا وَصَفَ نَفْسَهُ فِي كِتَابِهِ وَعَلَى لِسَانِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِلا كَيْفٍ

7. That Allāh (عَزَّوَجَلَّ) is over His Throne; He is separate and distinct from His creation just as He has described Himself in His Book and upon the tongue of His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) without asking, *"How?"*

أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

8. He encompasses everything with His Knowledge.

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

9. "There is nothing like unto Him, and He is the All-Hearer, the All-Seer."

وَأَنَّهُ تَبَارَكَ وَتَعَالَى يُرَى فِي الآخِرَةِ يَرَاهُ أَهْلُ الْجَنَّةِ بِأَبْصَارِهِمْ

10. Allāh, the Blessed and Most High, will be seen in the Hereafter; the inhabitants of Paradise will see Him with their eyes.

وَيَسْمَعُونَ كَلامَهُ كَيْفَ شَاءَ وَكَمَا شَاءَ

11. They will hear His speech however He wills and as He wills.

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وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَهُمَا مَخْلُوقَتانِ لَا يَفْنَيَانِ أَبَدًا وَالْجَنَّةُ ثَوَابٌ لِأَوْلِيَائِهِ
وَالنَّارُ عِقَابٌ لِأَهْلِ مَعْصِيَتِهِ إِلَّا مَنْ رَحِمَ اللَّهُ عَزَّ وَجَلَّ

12. Paradise and Hellfire are real and true; both have already been created and will never perish. Paradise is a reward for His beloved allies whilst the Fire is a punishment for those who were disobedient to Him except to those to whom He shows mercy.

وَالصِّرَاطُ حَقٌّ

13. The Bridge [over Hellfire] is true.

وَالْمِيزَانُ حَقٌّ لَهُ كِفَّتَانِ تُوزَنُ فِيهِ أَعْمَالُ الْعِبَادِ حَسَنُهَا وَسَيِّئُهَا حَقٌّ

14. The Scale that has two pans with which to weigh the deeds of the servants, good and evil, is true.

وَالْحَوْضُ الْمُكَرَّمُ بِهِ نَبِيُّنَا حَقٌّ

15. The Drinking Lake (*Hawd*) that our Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) has been honoured with is true.

وَالشَّفَاعَةُ حَقٌّ وَ أَنَّ نَاسًا مِنْ أَهْلِ التَّوحِيدِ يَخْرُجُونَ مِنَ النَّارِ بِالشَّفَاعَةِ حَقٌّ

16. The intercession is true; and it is true that the people of *tawhīd* (those who worshipped only Allāh) will be taken out of the Hellfire due to the intercession.

وَ عَذَابُ القَبرِ حَقٌّ

17. The punishment of the grave is real and true.

وَ مُنكَرٌ وَ نَكِيرٌ حَقٌّ

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18. The angels, Munkar and Nakīr are real and true.

وَ الْكِرَامُ الْكَاتِبُونَ حَقٌّ

19. *Al-Kirām Al-Kātibeen* (the honourable scribes from the angels) are true.

وَالْبَعْثُ مِنْ بَعْدِ الْمَوْتِ حَقٌّ

20. The resurrection after death is true.

وَأَهْلُ الْكَبَائِرِ فِي مَشِيئَةِ اللَّهِ عَزَّ وَجَلَّ

21. Those who commit major sins are subject to the Will of Allāh (عَزَّوَجَلَّ).

وَلا نُكَفِّرُ أَهْلَ الْقِبْلَةِ بِذُنُوبِهِمْ وَنَكِلُ أَسْرَارَهُمْ إِلَى اللَّهِ عَزَّ وَجَلَّ

22. We do not declare those who face the *Qiblah* [in prayer] to be unbelievers due to their sins, and we entrust what is concealed of their affairs to Allāh (عَزَّوَجَلَّ).

وَنُقِيمُ فَرْضَ الْجِهَادِ وَالْحَجِّ مَعَ أَئِمَّةِ الْمُسْلِمِينَ فِي كُلِّ دَهْرٍ وَزَمَانٍ

23. And we establish the obligation of *Jihād* and *Hajj* alongside the Muslim rulers in every time and age.

وَلا نَرَى الْخُرُوجَ عَلَى الْأَئِمَّةِ وَلَا الْقِتَالَ فِي الْفِتْنَةِ وَنَسْمَعُ وَنُطِيعُ لِمَنْ وَلَّاهُ اللَّهُ عَزَّ وَجَلَّ أَمْرَنَا وَلا نَنْزِعُ يَدًا مِنْ طَاعَةٍ

24. We do not hold it permissible to revolt against the rulers, and we do not fight in times of tribulation; we hear and obey those

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whom Allāh has placed over our affairs (i.e. the rulers) and we do not remove ourselves from obedience [to them].

وَنَتَّبِعُ السُّنَّةَ وَالْجَمَاعَةَ وَنَجْتَنِبُ الشُّذُوذَ وَالْخِلَافَ وَالْفُرْقَةَ

25. We follow the *Sunnah* and the *Jamā'ah*; and we leave off contradiction, differing and splitting.

فَإِنَّ الْجِهَادَ مَاضٍ مُنذُ بَعَثَ اللَّهُ عَزَّ وَجَلَّ نَبِيَّهُ عَلَيْهِ الصَّلاةُ وَالسَّلامِ إِلَى قِيَامِ السَّاعَةِ مَعَ أُولِي الأَمْرِ مِنْ أَئِمَّةِ الْمُسْلِمِينَ لا يُبْطِلُهُ شَيْءٌ وَالْحَجُّ كَذَلِكَ

26. *Jihād* remains in place from the time Allāh sent His Messenger (ﷺ) until the establishment of the Hour behind those in authority from the Muslim rulers; there is nothing that cancels it; and likewise is said regarding *Hajj*.

وَدَفْعُ الصَّدَقَاتِ مِنَ السَّوَائِمِ إِلَى أُولِي الأَمْرِ مِنْ أَئِمَّةِ الْمُسْلِمِينَ

27. The *Zakāh* due upon beasts and cattle is to be paid to those in authority from the Muslim rulers.

وَالنَّاسُ مُؤْمِنُونَ فِي أَحْكَامِهِمْ وَمَوَارِيثِهِمْ وَلَا نَدْرِي مَا هُمْ عِنْدَ اللَّهِ عَزَّ وَجَلَّ فَمَنْ قَالَ إِنَّهُ مُؤْمِنٌ حَقًّا فَهُوَ مُبْتَدِعٌ وَمَنْ قَالَ هُوَ مُؤْمِنٌ عِنْدَ اللَّهِ فَهُوَ مِنَ الْكَاذِبِينَ وَمَنْ قَال هُوَ مُؤْمِنٌ بِاللَّهِ حَقًّا فَهُوَ مُصِيبٌ

28. The people are considered as believers as far as the regulations of Islam and inheritance are concerned, and we do not know their true state in front of Allāh. Whoever states that he is a believer in truth, then he is an innovator. Whoever states that he is a believer in the sight of Allāh, then is from the liars.

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Whoever states: 'I am a believer in Allāh in truth' is upon what is correct.

وَالْمُرْجِئَةُ الْمُبْتَدِعَةُ ضُلَّالٌ

29. The *Murji'ah* are misguided innovators.

وَالْقَدَرِيَّةُ الْمُبْتَدِعَةُ ضُلَّالٌ فَمَنْ أَنْكَرَ مِنْهُمْ أَنَّ اللَّهَ عَزَّ وَجَلَّ يَعْلَمُ مَا يَكُونُ قَبْلَ أَنْ يَكُونَ فَهُوَ كَافِرٌ

30. The *Qadariyyah* are misguided innovators. Whoever amongst them denies that Allāh knows what is to occur before it takes place is an unbeliever.

وَأَنَّ الْجَهْمِيَّةَ كُفَّارٌ

31. The *Jahmiyyah* are unbelievers.

وَأَنَّ الرَّافِضَةَ رَفَضُوا الْإِسْلَامَ

32. The *Rāfiḍah* rejected Islām.

وَالْخَوَارِجُ مُـرَّاقٌ

33. The *Khawārij* shoot out of Islām.

وَمَنْ زَعَمَ أَنَّ الْقُرْآنَ مَخْلُوقٌ فَهُوَ كَافِرٌ بِاللَّهِ الْعَظِيمِ كُفْرًا يَنْقُلُ عَنِ الْمِلَّةِ وَمَنْ شَكَّ فِي كُفْرِهِ مِمَّنْ يَفْهَمُ فَهُوَ كَافِرٌ

34. Whoever claims that the Qur'ān is created is an unbeliever with the unbelief that removes him from the religion; and whoever doubts the unbelief of such a person from those who understand this matter, then he too is an unbeliever.

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وَمَنْ شَكَّ فِي كَلَامِ اللَّهِ عَزَّ وَجَلَّ فَوَقَفَ شَاكًّا فِيهِ يَقُولُ: لَا أَدْرِي مَخْلُوقٌ أَوْ غَيْرُ مَخْلُوقٍ فَهُوَ جَهْمِيٌّ وَمَنْ وَقَفَ فِي الْقُرْآنِ جَاهِلًا عُلِّمَ وَبُدِّعَ وَلَمْ يُكَفَّرْ

35. Whoever doubts in the speech of Allāh and withholds regarding it due to doubt, saying: 'I do not know whether it is created or not created', such a person is a *Jahmī*. As for the one who withholds in the affair of the Qur'ān out of ignorance, then he is taught and accused of innovation [for withholding] but not declared an unbeliever.

وَمَنْ قَالَ لَفْظِي بِالْقُرْآنِ مَخْلُوقٌ فَهُوَ جَهْمِيٌّ أَوِ الْقُرْآنُ بِلَفْظِي مَخْلُوقٌ فَهُوَ جَهْمِيٌّ

36. Whoever says: 'My utterance of the Qur'ān is created,' or 'the Qur'ān with my utterance is created,' is a *Jahmī*.

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قال أبو محمد وَسَمِعْتُ أَبِي يَقُولُ

Abū Muhammad (رَحِمَهُ ٱللَّهُ) then said: "I heard my father say:

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وَعَلامَةُ أَهْلِ الْبِدَعِ الْوَقِيعَةُ فِي أَهْلِ الأَثَـرِ

- The distinguishing sign of the People of Innovations (*Ahlul-Bid'ah*) is their reviling the People of Narrations (*Ahlul-Athar*).

وَعَلامَةُ الزَّنَادِقَةِ تَسْمِيَتُهُمْ أَهْلَ السُّنَّةِ حَشْـوِيَّةً يُرِيدُونَ إِبْطَالَ الآثَارِ

- The distinguishing sign of the heretics (*Zanādiqah*) is their labelling the People of Narrations as 'the worthless ones' – the heretics wish to nullify the narrations.

وَعَلامَةُ الْجَهْمِيَّةِ تَسْمِيَتُهُمْ أَهْلَ السُّنَّةِ: مُشَبِّهَةً

- The distinguishing sign of the *Jahmiyyah* (those who deny the Names and Attributes of Allāh) is their labelling of *Ahlus-Sunnah* as 'the *Mushabbihah*' (those who liken Allāh to the creation).

وَعَلامَةُ الْقَدَرِيَّةِ تَسْمِيَتُهُمْ أَهْلَ الأَثَرِ مُجْبِرَةً

- The distinguishing sign of the *Qadariyyah* (those who deny the Pre-Decree of Allāh) is their labelling of *Ahlus-Sunnah* as 'the *Mujbirah*' (those who deny free will and believe they are compelled to act).

وَعَلامَةُ الْمُرْجِئَةِ تَسْمِيَتُهُمْ أَهْلَ السُّنَّةِ مُخَالِفَةً وَنُقْصَانِيَّةً

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- The distinguishing sign of the *Murji'ah* (those who say actions are not from *Īmān* and *Īmān* does not increase and decrease) is that they label *Ahlus-Sunnah* as 'the Opposers' and 'the Reductionists' [who believe that *Īmān* decreases and increases].

وَعَلَامَةُ الرَّافِضَةِ تَسْمِيَتُهُمْ أَهْلَ السُّنَّةِ نَاصِبَةً

- The distinguishing sign of the *Rāfiḍah* is their labelling of *Ahlus-Sunnah* as 'the *Nāsibah*' (those who hate the household of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)).

لَا يَلْحَقُ أَهْلَ السُّنَّةِ إِلَّا اسْمٌ وَاحِدٌ وَيَسْتَحِيلُ أَنْ تَجْمَعَهُمْ هَذِهِ الْأَسْمَاءُ

And there is no name that befits *Ahlus-Sunnah* except one! And it is not possible that *Ahlus-Sunnah* are gathered together under all these titles [that *Ahlul-Bid'ah* ascribe to them].

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قَالَ أَبُو مُحَمَّد: وَسَمِعْتُ أَبِي وَأَبَا زُرْعَة يَأْمُرَانِ بِهُجْرَانِ أَهْلَ الزَّيْغ وَالبِدَع يُغَلِّظَانِ فِي ذَلِك أَشَدَّ التَّغْلِيظ وَيُنْكِرَانِ وَضْعَ الكُتُبِ بِرَأْيِ فِي غَيرِ آثَارٍ

Abū Muhammad (رَحِمَهُ اللَّهُ) then said: "I heard my father and Abū Zur'ah (رَحِمَهُمَا اللَّهُ) command with boycotting the People of Deviation and Innovation – they were both very stern in their view regarding this matter with the utmost sternness. And they would forbid the writing of books based upon opinions without recourse to the narrations.

وَيَنْهَيَانِ عَنْ مُجَالَسَةِ أَهْلِ الكَلَامِ وَالنَّظَرِ فِي كُتُبِ المُتَكَلِّمِينَ وَيَقُولَانِ لَا يُفْلِحُ صَاحِبُ كَلَامٍ أَبَدًا

They forbade sitting with the people of theological rhetoric, *Ahlul-Kalām* (those who resort to philosophical and speculative ideologies alien to Islam), and from looking into the books written by the people of theological rhetoric. They would say: 'The person of theological rhetoric will never prosper.'

وَالْحَمْدُ لله رَبِّ العَالَمِين وَصَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَسَلَّمَ تَسْلِيمًا

And all praise is due to Allāh, Lord of all existence; and may Allāh extol and praise our leader Muhammad in the highest company and may His peace be upon him and likewise upon his followers."

قَالَ أَبُو مُحَمَّد وَبِهِ أَقُولُ أَنَا. وَقَالَ أَبُو عَلِيّ بْن حَبَيش المُقْرِئْ وَبِهِ أَقُول. قَالَ شَيخنَا ابن المُظَفَّر وَبِهِ أَقُول. وَقَالَ شَيخنَا يَعنِي المُصَنَّف وَبِهِ أَقُول. وَقَال الطُّرَيثِيثِي وَبِهِ أَقُول. وَقَالَ شَيخنَا السَّلَفِي وَبِهِ نَقُول.

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Abū Muhammad Ibn Abī Hātim (رَحِمَهُ اللَّهُ) said: "I too say that." Abū 'Alī Ibn Habash Al-Muqri' (رَحِمَهُ اللَّهُ) said: "And I too say that." And our Shaikh Ibn Al-Mudhaffar (رَحِمَهُ اللَّهُ) said: "And I too say that." And our Shaikh, i.e. the author, said: "And I too say that." And our Shaikh, the Imām, the Hāfidh As-Silafī (رَحِمَهُ اللَّهُ) said: "At-Ṭuraythīthī said: 'And I too say that.' And our Shaikh As-Silafī (رَحِمَهُ اللَّهُ) said: "And we too say that."

وَفَّقَنَا اللهُ وَكُلَّ مُؤمِنٍ لِمَا يُحِبُّ وَيَرْضَى مِنَ الْقَولِ وَالْعَمَل وَصَلَّى اللهُ عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّم

May Allāh guide us and every believer to that which He loves and is pleased with of speech and actions. And may Allāh extol the mention of Muhammad and send peace upon him and his followers.

TEXT END

This treatise is authentically reported by Ibn Qudāmah Al-Maqdisī (d. 620AH, رَحِمَهُ اللَّهُ) in *Ithbāt Sifāt al-'Uluww* (p. 182, no. 110) through the author, Al-Lālikā'ī (رَحِمَهُ اللَّهُ) himself. Al-Lālikā'ī also reports it through the route of Abul-Hasan 'Alī Ibn 'Abdul-'Azīz Ibn Mudrak from Abū Muhammad 'Abdur-Rahmān Ibn Abī Hātim (رَحِمَهُ اللَّهُ). Shaikhul-Islām Ibn Taymiyyah (d. 728AH, رَحِمَهُ اللَّهُ) mentions a portion of it in *Bayān Talbīs Al-Jahmiyyah* (2/40-41), and in *Dar'u Ta'ārud An-Naql wal-'Aql* (2/257), also in *Majmū' Al-Fatāwā* (3/222). Ibn Qayyim Al-Jawziyyah (d. 752AH, رَحِمَهُ اللَّهُ)in *Ijtimā' Al-Juyūsh Al-Islāmiyyah* (p. 233), and *Aṣ-Ṣawā'iq Al-Mursalah* (4/1291). Imām Adh-Dhahabī in *Al-'Uluww lil-'Alī Al-'Adheem* (466), and in *Siyar A'lām An-Nubalā'* (13/84). So this text is established as

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authentic from Abū Hātim and Abū Zur'ah (رَحِمَهُ ٱللَّهُ) as stated in *Mukhtaṣir al-'Uluww* (no. 204) by the scholar of hadith, the Imām Muhammad Nāṣir ad-Dīn al-Albānī (رَحِمَهُ ٱللَّهُ).

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